

ORTHODOX
PARADOXES,
THEORETICAL
And
EXPERIMENTAL.
• OR,
A Believer clearing Truth
by seeming Contradictions.
With
An APPENDIX,
called the
Triumph of Assurance.

By RALPH VENNING.

The fifth Edition.

LONDON

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TO THE
RIGHT WORSHIPFUL
Colonell
F R A N C I S W E S T
Esquire, Lieutenant of
the Tower of *London*.

Worthy Sir,


O study a requital of the many favours which I have received from you, were to spend my time and thoughts about that which I cannot attain to : thankfully to acknowledge them is all I am able, and that I am as much willing as bound, to do ; and that this will be candidly accepted by you, I have more then ordinary ground to beleeve ; having experimented your noble minde, to be like that of *Artaxerxes*, King of Persepolis. Persia, who thought it as well becoming a Royall minde, to accept of small things from others, as to give great things to them ; and this indeed is to be like-minded to God himself, who gives the greatest gifts to men, and accepts the smallest returns from them ; for if they have not a Lamb, two Turtles shall serve the turn. This, noble Sir, hath encouraged me to dedicate these

The Epistle Dedicatory;

my first fruits, as a *thank-offering* unto your self, and under your name to present them to the world. Yet would I not use your name for *Patronage*, having learned from the *much-noble* and *much learned* * *Verulam*, not to account any Book worthy of a *Patron*, which hath not truth to *patronize* it; which if it have, it needs no other *Patron*; which if this had not, I should be as unwilling to set your name as my own before it. As for the matter, though it seem *contradictorius*, yet it doth but seem so; for *utraqe pars est vera*: and though it be made up of *Paradoxes*, yet they being grounded, not on *Stoicisme*, but *Christianity*, I hope they will answer the name of *Orthodox*. Yet what can a man call *Orthodox* in this *Heterodox* age; wherein scarce any one thing is spoken or written, but every man *Comments* or *Glosses* upon it, interpreting, not as the *Text* speaketh, the truth requireth, or the *Author* meaneth, but as his *Opinionative phansie* pleaseth to *criticize*; and this indeed might have been an argument sufficient for me, to have kept these ensuing *Paradoxes* within my *breast*, and not have written them; or within my *Study*, and not have Printed them: but having had some *approbation* and *importunity* to make them *pub-like*, I thought it better to lay my self open to any *censure*, than to conceal any thing which may conduce to *common good*. Seeing therefore they are to go abroad, however they speed, it will be no small honour to me, that you bid them *welcome*; & entertain them, as that which doth and ever will, witnesse me to be,

Sir, Your Worships devo-ed to serveyou in
the service of Chrift,
RALPH VENNING.

* In augmentis Scient.



To the READER S.

Kinde Readers,



These Paradoxes, which for
the most part of them have
lain by me these many
moneths, are at last pre-
sented to publike view;
not to make me, but
Christ and the mystery of
godlinesse more perspicuously known in the
world. That to me both in the first writing of
them, and since in the often reading of them,
they have been not a little profitab'e, I cannot
but declare: and what ever my gaine hath been,
I wish you as much, and as much more, téque
quatérque. If the spirit of God joyne with you
in reading of them, I believe you will finde that
made clear, in two or three lines, which many
pages, if I say not Volumes, have left under a
vaile; if it prove so, give glory to God in
Christ for your self and me, and pray for me, that
God will give more of himself into me, that I may
give out more unto you: and may be in all things
instrumental to his glory and your good: which is
the highest ambition of him, who willingly sub-
scribes himself

Yours in all
Christian service,

Ralph Venning.

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OR-



ORTHODOX PARADOXES:

O R,

A Believer clearing truth
by seeming contradictions.

I.

Concerning God in Trinity and Unity.



E Believes that which reason cannot comprehend; yet there is * reason enough why he should beleeve it.

* λόγος verbum & ratio; & verbum est ratio tideri.

2. He believes one God in three persons, among whom he denies not *priori-*
ty, yet grants *eternity*.

3. He believes three * persons in one God, * *τριάνταρις*.
two natures in one person, and one will in three persons.

4. He believes that God is nothing *lesse* than the three persons, and that the three persons are nothing *more* than God; that they are of one God, in one God, and all but one God.

5. He believes that the *Father* is not the *Sonne*, nor the *Sonne* the *Father*; yet (b) that

b John 14. 10.

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* the Father and the Son are one.

6. He believes that the Father and the Sonne are not the Spirit; yet the Father, Son and Spirit but one and the same undivided and indivisi-ble God.

7. He believes that God is in himselfe and of himselfe ; and yet he believes * that God did not make himselfe.

8. He believes that God is the Alpha and Omega,* the beginning and the end ; and yet he believes that God had never a beginning, and shall never have end.

II.

Concerning God the Father.

9. **H**E believes that the power of God its common to the three persons ; yet he believes, that the Father doth that which the Son and Spirit cannot(be said to) do.

10. He believes that the Father begate the Sonne; and yet he believes that the Father was not before he begate him.

11. He believes that the Father is * greater then the Sonnes; and yet he believes that the Father and the Sonne are (*) equal.

12. He believes that the Father is the first person in the Trinity; and yet he believes that the second and third person are as (*) eternall as he.

III

Concerning God the Sonne.

13. **H**E believes that the Father is not the Sonne ; and yet he believes that what-
soever

* Meicaw.

John 14. 28.

* Ios.

Phil. 2. 6.

Heb. 9. 14.

soever the Father is, the Sonne is the same.

14. He believes that God hath no form; and * θεος οντις Θεος. yet he believes that Christ * was in the form of Phil. 2. 6. God.

15. He believes that in Christ there be two natures; and yet he believes that Christ is uncompounded.

16. He believes that Christ is not God and * Θεος οντος. a man; and yet that he is * God man.

17. He believes that the Sonne of God and the Son of the Virgin, is but one Sonne.

18. He believes that Christ was of man, yet not by man; that he was the * fruite of the wombe, but not the seed of the loynes.

19. He believes that Christ remained what he was, and without change became what he was not.

20. He believes that the * Father of eternity was born in time.

21. He believes he who made man, was made man.

22. He believes that he who was borne of the Virgin, did make his Mother.

23. He believes that Christ was before Abraham was; and yet he believes that Abraham was borne long before him.

24. He believes that Christ is the * first-born among many brethren; and yet he believes that all the brethren are (c) first-born.

25. He believes that Christ was for a little time with men on earth; and yet he believes that he was never wanting from God in Heaven.

26. He believes that Christ never offended his Father; and yet he believes that Christ lay under his Fathers wrath.

27. He

פֶּרְ בֶּן
αρπαγή την παιδίας

Luke 1. 42.

James 1. 17.

Isa. 9. 6.

John 1. 1, 14.

Heb. 7. 14.

Col. 1. 15.

Mat. 1. 14.

John 8. 58.

Mat. 1. 14.

John 8. 58.

Rom. 8. 32.

c Rom. 8. 17.

* Heb. 2. 9.

Bezaχ n idem

Act. 5. 34.

John 3. 13.

Heb. 7. 26.

John 8. 29.

Gal. 3. 17.

John 3. 13.

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Matthew 5. 17.

Matthew 27. 45.

d John 10. 18.

e Thef. 2. 14, 15.

f 1 Cor. 15. 4.

John 10. 18.

g Math. 28. 20.

* ἐπαύταις.

Heb. 9. 25, 28.

John 1. 14.

John 3. 13.

Matthew 1. 23.

Matthew 26. 11.

Luke 1. 32.

Revel. 5. 10.

* ἐν τῷ κόσμῳ

τέττα.

John 18. 35.

John 14. 16, 18.

g 1 John 5. 7.

27. He believes that God the Father was alwayes well pleased with his Sonne ; and yet he believes that the Father once forsooke him in displeasure.

28. He believes (d) that no man tooke Christ's life from him ; and yet he believes that the Jewes put him to death.

29. He believes that Christ was dead; and yet he believes that Christ (e) arose by his own power.

30. He believes that Christ went away from his Disciples ; and yet he believes that Christ is (f) with them * to the end of the world.

31. He believes that Christ made satisfaction * once for all ; and yet he believes that Christ doth make intercession every day.

32. He believes that Christ is in the body, yet not included in it ; that he is out of the body, yet not excluded from it.

33. He believes that where ever Christ is, there is God-min ; and yet he believes not that Christ's humanity is every where.

34. He believes that Christ hath and shall have a Kingdome in this world ; and yet he believes that Christ's Kingdome is not * of this world.

IV.

Concerning God the Spirit

35. **H**E believes that the Spirit proceeds from the Father and the Sonne ; and yet he believes the Spirit to be the (g) same being

Orthodox Paradoxes.

5

being with the Father and the Sonne.

36. He believes that God hath no corporeall Luke 24. 39.
members; and yet he believes that the Spirit Matthew 12. 20.
is (*) the finger of God. Luke 11. 10.

37. He believes that the Father sent forth Gal. 4. 4
the Sonne, and that the Sonne sent forth the John 15. 26
Spirit; and yet he believes that they were ne-
ver separated the one from the other.

V.

Concerning Gods attributes.

38. HE believes that in God, that which is
understood, and that which understand - Isa. 40. 18
eth is all one.

39. He believes that there can be no Ideas
fram'd of God, and yet he believes that God is John 1. 18
known.

40. He believes that (h) no man hath seen h John 1. 18
God at any time; and yet he believes that Mo-
ses talk't with him * face to face.

41. He believes that God can will nothing Exodus 33. 11
but good; and yet he believes that God wil- Gen. 1. 1
led that sin should be in the world. Gen. 1. 1
James 1. 13. 17
Ephe. 1. 11
Rom. 11. 32

42. He believes that Gods will and power
are equal; and yet he believes that God can do
what he never will do.

43. He believes that God doth all that he wills
to do; and yet he believes that God wills that Psal. 13. 6
to be which he never doth. a Sam. 16. 10

44. He believes that Gods willing of sin is ra-
ther a permission then a willing; and yet he be-
lieves it to be a willing permission.

45. He believes that Gods will is one; and
yet

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yet that his will is *manifold*.

46. He believes that though men leave the will of God *undone*, yet his will is never *disappointed*.

47. He believes that God *can do* all things ; and yet he believes there is that done in the world which God *cannot do*.

1 Tim 2 3

48. He believes that (i) God *would that all men should be saved* ; and yet he believes that his will is not changed, nor frustrated though many are *damned*.

49. He believes that God wills nothing but

Things are not just, what is just ; and yet he believes that * justice and then God wills them; but God wills is no rule to God's will. them, and then they are just.

1 Jn. 10 6 12

50. He believes that God is always *just* ; and yet he knowes that God (k) punishest some men when they have done what he bid them do.

51. He believes that holiness, mercy and justice are in God ; and yet he believes that there are no *adjuncts* nor *qualities* in him.

52. He believes that * it repented God for making man ; and yet he believes that God never changed his mind.

53. He believes that God is sometime angry : & yet he believes that there is no *passion* in him.

54. He knowes that the threatenings of God are not always *fulfilled* ; and yet he believes that God is always *faithfull*.

55. He believes that God doth go and come ; and yet he believes that God never changeth places.

56. He believes that God foreknew all things ; and whatever he *foreknew* to be, must needs be ; and yet he believes that Gods *foreknowledge* was not the cause of their being.

נחמת יהוּת
Gen. 6 6
Numb. 23 15

Exodus 4 14
Ifay 27 4

John 3 10

Titus 1 3

Gen. 11 7
1 Kings 8 27

Aba 25 18

57. He

Orthodox Paradoxes.

7

57. He sees that the things which God knows are *variable* and *changing*; and yet he believes that the knowledge of God never changeth. ^{Budel. 1 2 4}

58. He believes that God shews *mercy* even Ezra 9:13 then when he executeth *justice*; and that God ^{Romans 3:25} executes *justice* when he sheweth *mercy*.

V I.

Concerning Election.

59. **H**E believes that God is no * respector of ^{Περιωνολη-} persons; and yet he believes that God ^{πάντας.} elected some, and left others, when he found no ^{A&s 10:34} difference. ^{Ephel. 1:4} ^{I Ephel. 1:4 13}

60. He believes that none were (1) elected, but *in and by Christ*; and yet he believes that Christ is not the cause of election. ^{John 17:26}

61. He believes that God never made any man on purpose to reprobate him; and yet he believes that God ever purposed to * reprobate ^{Ezech. 33:11} ^{ἀποκτινεῖσθαι} some men.

V II.

Concerning the Scriptures.

62. **H**E believes that the *Word* of God is ^{Psalm 11:6} true; and yet he believes that God doth not speak the *Word*, because the *Word* is true; but that the *Word* is true, because God speaks it.

63. He believes that * no man knows the mind ^{* τίς γένεται} of God; and yet he believes that the Scripture ^{προφητεία} contains his Will.

64. He believes that the *Scriptures* were written

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Numb. 20 12
2 Tim. 3 16
Psal. 19 7 8

m Gen. 17 12
n Gal. 5 12

ten by men subject to error; and yet he believes that there is no error in them.

65. He believes there is no contradiction in Scripture; and yet he finds the same thing (m) commanded and (n) forbidden.

66. He believes that the Scriptures are true, and that they are from God; because the world doth not believe them.

VIII.

Concerning Creation.

67. **H**e believes that God wrought six days; and yet he believes that God kept an everlasting Sabbath.

68. He believes that God created all things in time; and yet he believes that all which God doth, is done in Eternity.

69. He believes that nothing hath no good in it; and yet he believes that God made all things of nothing, and behold they were * very good.

70. He believes that God never spake a Word; and yet he believes that all things were created * by the Word of his mouth.

71. He believes that the Creation was ended in six days; and yet he believes that Creation is continued in providence every day.

IX.

Concerning Angels.

John 5 19, 21
Hebrews 1 7 1.

72. **H**e believes that the Angels are better than himself; and yet he believes himself

self to be better then they.

Hebews 1 14

73. He believes that *Angels* know GOD more perfectly then Saints on earth do ; and yet he believes (o) that to the Angels is made known o Ephel. 3 10 by the Saints the * manifold wisdome of God.

* τελευτώσις.
Ἄριστη σοφία.
Much varying wisdom.

X.

Concerning Man.

74. H E believes that man did enjoy blessedness before he fell ; and yet he believes that man was never sure of blessednesse before he lost it.

75. He believes that the two extremes of being, matter and spirit be in man ; and yet he believes that *Man* is but one being.

76. He believes that man was made * after God's likeness ; and yet he believes that when man was made, he was not like to God.

בָּצֵל
אֱלֹהִים
Gen. 1 26

77. He believes that every man hath a being ; yet he believes that (p) all Nations are less than nothing.

Isay 40 15 17
Dan. 4 32

78. He believes that there is but one God ; and yet he believes that many(q)men are Gods.

a Cor. 8 6
b Psalm 81 6
Deut. 1 17

79. He believes that he is to respect no mans person ; and yet he believes that he may reverence one man more then another.

Deut. 5 15

80. He believes that he is bound to love all men * as himself ; and yet he believes that he breaks no Commandment, though he hate some men with * a perfect hatred.

James 2 8
וְשָׁאַדְתָּוּ
After the same manner,
not as much.

חֶבֶל יְהֻנָּה
שְׁגָנָה
Psalm 83 9 11

XI.

X I.

Concerning sinne.

81. **H**E knows that he was not when *Adam* was ; and yet he believes that he sinned when *Adam* did.

Romans 5 12 19
Psalm 44 21

82. He believes that sin had no *being*; and yet he believes that God knows it.

Psalm 51 5

83. He knows not, nor can hardly perceive how he becomes a sinner by *generation*; and yet he believes and (*r*) confesseth that he was *conceived and borne in sin*.

X II.

Concerning the Law.

* λόγος ἐγγεῖος.

* John 4 17

Romans 13 5
Gal. 3 17

•
Gal. 1 5

Phil. 3 3

Matthew 5 17

Matthew 5 19
James 2 11 12
Romans 3 31
Ephes. 2 15
Romans 10 4
καταλῦσαι.

Matthew 5 17
* Gal. 3 10

84. **H**E believes that the * *Law* was *from the beginning*; and yet he believes that it was (*s*) first given to *Moses*.

85. He knows that when the *Law* was given, it was said, *do this and live*; and yet he believes that there was no (*t*) *Covenant of works* since *Christ* was promised.

86. He believes that * *Circumcision* is cast out of the *Church*; and yet he believes that every *Saint* is a * *circumcised* person.

87. He believes that *Christ* *obeyed* and (*u*) *fulfilled* the *Law* for him ; and yet he believes that the law is to be (*x*) *observed* by him.

88. He believes the law to be (*y*) *abolished*; and yet he believes that *Christ* came not (*z*) *to destroy* it.

89. He knows there is a * *curse* denounced against them that *break* the *Law*; and yet he believes

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II

He believes that himself shall not be (a) cursed, though ^{Romans 3: 1, 2} he never kept it.

90. He knows he cannot be justified by the ^{Romans 3: 28} Law; and yet he believes that the (b) law ^{Gal. 3: 23} cannot but justify him.

91. He eagerly pursues the (c) works of ^{Tim. 6: 11} righteousness; but doth most peremptorily reject the (d) righteousness of works. ^{Phil. 3: 9}

X III.

Concerning Grace.

92. HE believes that Christ by his merits ^{Ephes. 1: 14} did purchase salvation for him; and yet he believes that his salvation is of * grace. ^{Ephes. 2: 8}

93. He believes that God will not (e) acquit ^{Nahum 1: 3} the wicked; and yet he believes that God (f) ju- ^{Romans 4: 5} stifies * the ungodly. ^{τὸν αὐτὸν.}

94. He believes that (g) by faith without the ^{Romans 3: 28} works of the Law we are justified; and yet he believes that (h) faith without works doth not ^{James 2: 24, 25} justify.

95. He knows that grace is much * resisted; ^{Acts 7: 51} and yet he believes that there is nothing works so * irresistibly. ^{2 Cor. 5: 14}

96. He believes that he cannot be saved by his working; and yet he believes that he is to (i) work out his own salvation, with fear and ^{Phil. 2: 12} trembling.

X IV.

Concerning the Lords Supper and Baptism.

97. HE believes that they who are baptized may not be members of Christ; and yet believes

B

that

that they who are baptized may be members of the Church.

98. He finds no expresse warrant for the baptizing of any infants ; and yet he finds that it is thought warrantable that some should be baptized.

99. He believes that believers are much the better for baptism ; and yet he believes that the (k) washing of water doth them no good.

100. He eats Christ's flesh, and drinks the blood of Christ, and lives by it ; and yet he never takes the flesh and blood of Christ into his mouth.

101. He believes that the bread and wine are not the body and blood of Christ ; nor that Christ is in them or under them ; and yet (l) when he takes them he partakes of Christ, yea of the body and blood of Christ.

X V.

Concerning the Resurrection.

102. He knows that when he dies, his body may conduce to the making up of many beings ; and yet at the resurrection he shall have all his, and they want none of theirs.

103. He believes that the Saints deceased want no happiness ; and yet he believes that they shall not (m) be made perfect till the resurrection.

X VI.

Concerning heaven and hell.

104 HE believes that in heaven his desire shall never want *satisfaction*; and yet he believes that *satisfaction* shall never breed *Satiety*.

105. He believes heaven to be Gods dwelling place; and yet he believes that the * heaven of heavens cannot contain him.

106. He believes that in hell sinners are ever dying; but shall never die.

107. He believes that there is no goodness in hell; and yet he believes that (n) God is ^{Psl. 139:8} there.

The ensuing *Paradoxes* I call *Miscellaneous*, not observing order or method in the placing of them.

The former are more *Theoretical*; the following more *Practical* and *Experimental*.



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Miscellaneous PARADOXES Practicall.

O R,

A Believer clearing Truth by *Experi-*
ence, though by seeming Contradictions.



E cries out *what must I do to be saved*; and yet he never expects to be saved by doing.

2. He knows that he is as much *indebted* to God as *any man*; and yet he believes that God will never charge the *debt* upon him as he will upon other ^{Rom. 8:3} men.

3. He admires God that he shews him mercy; and yet he believes that God could not be just if he should not do it.

4. He enjoyes what he *longs* for; and yet his soul keeps *longing*. ^{Rom. 3:26}

5. He is every day purging out the old *leaven*; and yet he believes that he is *unleavened*. ^{1 Cor. 5:7. ἀζυμος.}

6. He is every day indeavouring in the strength of Christ to root sinne out of him; and yet he is contented it should be within him ^{Not with the sin, but with the will of God which permitts the sin for a time.}

B 3 while

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while God will suffer it to be there.

7. He fears to commit sinne more then any man; yet when 'tis committed there is no man fears it lesse then he.

8. He grieves that ever he sinn'd at all; and yet blesseth God that he was once a sinner.

9. It sadds his soul that he hath dishonoured God by sinning; yet it glads his heart that God is glorified by his sin.

10. He looks on himself as if he were the chiefeſt of ſinners; and yet he believes that God accepts him as if he had no ſin at all.

11. He is often led captive by ſin; and yet is always triumphing over it.

12. He confeſſeth that he ſins daily; and yet he ſaies that *it is not he*.

13. He confeſſeth himſelf to be a Scarlet-ſinner; and yet looks on himſelf as a milke-white Saint.

14. He believes that God hath *forgotten his ſin, and will remember it no more*; and yet he believes that God ſees ſin in him.

15. He knows that he is *born of God*; and yet he findes by experience that he ſinneſt.

16. He is *ashamed* that he is a ſinner; and yet is not *ashamed* to confeſſe himſelf a ſinner.

17. He would not *ſin againſt his God*, be-cause God *loves him*; and yet he doubts not but God *loves him* though he *ſin againſt him*.

18. He believes that God lets no mans ſin go unpunished; and yet God *winkes* at ſome mens ſins.

19. He often-times doth weep for ſorrow; and yet he rejoyceth when he weeps.

20. He knows that he is not as yet *deliver'd from fears*; and yet he believes that he is *deli-ver'd*.

Rom. 7 14, 15

Rom. 6 17

Rom. 3 17

απωτος.

2 Tim. 2 13, 14, 15

Rom. 7 2

Rom. 7 25 & 8 1, 2, 3

Rom. 7 17

Jer. 31 34
נָא יְהִי כָּךְ
ל'ע
2 Cor. 11 7
τομωντερός
εκ τού θεοῦ.

Hos. 3 1

τοπιδησι.
Acts 17 30

ver'd from what he fears.

Jes. 3:19

21. He affects and strives to be the *highest* Saint; and yet is contented to be the *lowest*.

22. He is oftentimes *disappointed* of his joyes; and yet he always joyes in his *disappointments*. Heb. 3:17

23. He is willing to *die* daily; yet daily καθ' οὐετέρον prays to *live* longer. □ 19

24. He accounts his life but as a *bubble*; and בַּבָּשָׂר yet he prizeth it above the *whole* world.

25. He cannot say he is dead; and yet he *dies daily*: and though he live; yet he saies that *it is Gal. 2:20 not he*.

26. He believes that he shall *once die*; and yet he believes that he shall *live* with God for ever.

27. He dares not put himself to *death*, lest he *finne*; and yet he thinks he *finis* if he *die* not daily.

28. He knows that though he die, death cannot take away his life.

29. He accounts himself *lesse than the least of all mercies*; and yet he looks on the greatest as his due.

30. He knows himself to be a *King*; and yet refuseth not to be any mans *servant*. 1 Cor. 3:21-22
Rev. 1:6

31. He believes that he is a *Priest to God*; Rev. 1:6 and yet he should sin, if he offer'd sacrifice.

32. He hath *nothing* of his own; yet *all things* are his: he is often in *wants*; yet still *abounds*.

33. He *lives* when he hath no *lively hood*, Bios; *χωρὶς ζήσεως* and is *maintain'd*, though he want *maintenance*.

34. When the *Irons* do enter into his soul, וְעַד they do not touch his inward man.

35. He may be *imprisoned*, yet never deprived of *liberty*.

Orthodox Paradoxes.

36. Men may kill him; but they cannot hurt him.

37. He may be bound hand and foot; yet cannot be hindred from walking with God.

38. Men may cast him out of house and home; but they can never banish him from his inheritance.

Mat. 26 39

39. He prayes that bitter Cups my passe from him; and yet he would not have his own will done.

P. Sam. 24 12 13 14

40. He hath a will of his own, and follows it; and yet he is ruled by anothers will.

41. He doth all the good he doth out of chiose; and yet he cannot chuse but do it.

42. He is never willing to be alone; yet often refuseth to be with company.

43. He loves nothing but what he knows; and yet there is what he loves beyond what he knows.

Mat. 5 8

44. He finds that which he seeks for; and yet keeps seeking when he hath found.

45. He believes that he goes not to heaven for holinesse; and yet he believes that he cannot go there without it.

46. He sees reason enough why God may damn him; but he sees more reason why God should save him.

47. He dares not justifie himself; yet cannot think that God will condemn him.

48. He disowns all the duties he performes; and yet believes that God doth own them all.

*doegivesas
dauawas.*

49. He is sometime without bread to put to his mouth; and yet he fares deliciously every day.

50. He sees God in all his providence; yet never beheld him with his eyes.

51. He confesseth that his heart sometime commits *Idolatrous Adultery* against God; and yet he believes that God will never give him a bill of divorce.

ἀποστολ.

52. He knowes God's dwelling is not *with flesh*; yet an *heart of flesh* is his habitation.

53. Temptations are a grieve to him; and yet * he rejoyceth though *he fall into many temptations*. ^{James 1: 3} πασαν χαρη.

54. He is one that doth live on earth; but hath &c. ^{Πολιτευμα.}
his * conversation in heaven.

55. He believes that no man can be borne ^{Phil. 3: 23} twice; and yet he believes that every Saint is borne againe.

ἀρθει γενεσιν

56. He believes that there is *more* in Christ then he needs; yet *lesse* then all will not content him, nor serve his turne.

57. He believes that all other Saints beside himselfe are filled with the fulness of God; and yet he believes that himselfe hath never the lesse.

58. He believes that *no man can see God and live*; yet his life is in seeing God.

59. He believes that God saves men freely; ^{Eph. 2: 8} and yet he believes that Christ bought salvation ^{1 Tim. 2: 8} for them.

60. He believes that God will reward him for all he doth *for God*; and yet whatsoever he doth *for God*, God doth it in him. ^{Isa. 25: 13}

61. He believes that God is always *giving out* himself to the being of creatures and faith of Saints; and yet *remains as full as ever* he was.

62. There is nothing so *clear* to him as godlinesse; and yet there is nothing more *mysterie-* μεγα ιστωμενος ^{βει ας μυστηριος}

¹ Col. 9. 37

Act. 22. 24

Ezek. 36. 37

Luke 17. 10

¹ John 1. 6 and 2. 5

exagger.

Phil. 3. 12

² Cor. 7. 4

63. There is no man *denies himself* but he; and yet there is no man *seeks himself* so much as he.

64. He sometime misfeth what he would have; and yet he thinks not his will to be therein crost.

65. He knows *he doth not live by bread*; and yet he eats it to maintain his life.

66. He believes that his *Prayers* do purchase him nothing; and yet he could not (*d*) expect to enjoy what he doth if he did not *pray*.

67. He is by the Spirit (*e*) led *into* duties, and led *out* of them by the same Spirit.

68. He cannot *demonstrate* what he knows in believing; and yet his knowledge by faith is as clear as any *demonstration*.

69. He believes that his *qualifications* do not cause *Gods love*; and yet he might question whether *God lou'd him*, if he were not (*f*) *qualified*.

70. He prizeth righteousness at an *high rate*; and yet he accounts his righteousness no better then * *dung*.

71. He knows that he can never attain to the perfection of God; and yet he labours to be perfect as *God is perfect*.

72. He is of all men most *humble*; yet none hath an heart so (*b*) *lifted up* as he.

73. He drinks *gall* and *wormwood*, yet accounts it sweeter then the *honey* or the *honey-combe*.

74. There is none so *vile* among men as he; yet there is none among men so *honourable*.

75. He thinks *highly* of himself, though the world *despise* him; and yet *despiseth* himself, though

Orthodox Paradoxes.

though God think highly of him,

76. He is the meekest man upon all the earth; yet none so angry as he.

77. He would willingly be the best of Saints; yet is willing that every one should be better than himself.

78. He believes that God doth always hear his Prayers; and yet he often goes without that he prays for.

79. There are none so much in love with peace as he; yet none maintain such a constant warre.

80. He believes that he shall never be infinite; and yet he believes that he shall be filled with an infinite God.

81. * He is careful in nothing; yet none so careful as he. μηδέν μεριμνάει.

82. He believes that though he lie in the (i) grave a thousand years; yet he shall be with God as (k) soon as he dies. Acts 2:34
Luke 16:28

83. He esteems his name as a precious oymen; yet cares not who reviles him.

84. He is importunate to prevail with God; and yet he thinks not to prevail * for his importunity. διὰ τίνος αὐτοῦ.

85. He believes that none knows the heart but God; and yet he meets with many Saints who can tell him his heart.

86. He believes 'tis life eternal to know God; and yet he accounts it his happiness to be known of God.

87. He finds that grace never waxeth old, though it be ever growing; but that the elder 'tis, the newer 'tis.

88. He believes that a man converted is the same man that he was before; and yet he believes that

Orthodox Paradoxes.

that he is *mere man*, and more then man.

89. He doth not know his own wants, and yet he makes them known to God.

90. He is no Prophet, and yet his prayers are
(1) Prophecies.

91. He is afraid to think of God lest he
wrong him ; and yet believes that he shou'd
wrong God, if he shou'd not think of him.

92. He knows that *idiots* are not fit for Coun-
sellors, and (m) yet out of them God takes his
Sages.

93. He finds that the love of God hath
height and depth without ends ; length with-
out points ; breadth, yet no lines : that it is
(*) circular, yet fills every angle.

94. He would be any thing rather then no-
thing ; yet he would be nothing if that may ex-
alt his God.

95. He believes that man's will doth freely
turn to God ; and yet that man hath not
(*) freewill to turn to God.

96. He gives no price for grace ; and yet he
values it above all price.

97. He loves the consolations of God ; but
the God of consolation is his love.

98. He fears God ; and yet is not afraid of
God.

99. He knows that similitude hath some love-
liness in it ; yet he doth account hypocrisy the
more odious, because of its similitude to Re-
ligion.

100. He believes that some have grace who
cannot define it ; and that some can define it
who have it not.

101. He is always in pilgrimage ; and yet he
is never from home.

102. He believes * that God tempteth no man; James 1: 13
 & yet he believes that * God tempted Abraham. Gen. 22: 1

103. He is very jealous lest God should leave him; and yet he believes that God will never do it.

104. He believes that having made a promise, he ought to be as good as his word; and yet he thinks he may go from his word to go to * truth.

Magis amica veritas.

105. He believes that a Saint hath a *vocation* on earth; but that earth is his *Avocation*.

106. God hath commanded him to love his neighbour; and yet God requires * all his heart, for himself.

כָּל לְבָב

107. He sees much *folly* in the world and much *confusion*; and yet he sees *wisdom* and *order* therein.

108. He cannot think that his soul was ever absent from his body since it came in; yet he finds it often so drawn out to God, that he even ² Cor. 7: 2 thinks it separated.

Job 6: 15 and 10: 15

109. When his obedience is most *compleat*, he doth not rejoice in that; and though it be *incompleat*, he can rejoice notwithstanding that.

Rom. 7: 25

110. When he is most enlarged, and his soule is upon the wing in Prayer, he doth not believe his *acceptance* for that; when he is at the lowest and most confin'd, he believes his *acceptance* notwithstanding that.

111. He knows that he was once an enemy to God; and yet he believes that God was never an enemy to him.

112. He knows that God did never offend him; and yet God intreats him to be reconciled.

113. * He hath an eye to the recompence of reward, and yet he looks after nothing but God.

114. He believes that all *Saints* have a *zeal* for God, yet all that have a *zeal* for God are not *Saints*.

115. He believes that all things are ordered by providence; yet *time and chance* happ' neth to all.

116. He looks to things that are invisible; and yet his eye never waives an object.

117. He is one that *accounts all things* a *loss* for Christ; yet accounts not himself a *loss* thereby.

118. He believes that every *Saint* is careful to *avoid sin*; yet every one that is careful to *avoid sin* is not a *Saint*.

119. There is nothing hinders acceptance but sin; yet sin doth not hinder his acceptance.

120. He hath no *sufficiency of his own*; and yet he is able to do all things.

121. He is no *man-server*; and yet he is willing to serve any man.

122. He is one who is nothing, hath nothing, can do nothing; and yet no man is, hath or can do so much as he.

123. He is what he was not, and is not what he was; and yet still is the same man.

124. He works not for wages; yet hath an eye to the recompence of reward.

125. He desires not to glorifie God, that he may be glorified of God; but to be glorified of man, that he may glorifie God.

126. He is one who lives to die, and dies to live; yea he is dead while he lives, and lives when he dies.

127. He is one who lives in another and for another; He seeks not himself when he aims most at his own good: God is his all, and his all is God's; he aims at no end but the glory of God, of which there is no end.

AN

~~THE~~ AN APPENDIX.

Or the
Triumph of Assurance,
 Over the
*Law, Sin, the World, Wants,
 and present Injoyments.*



When the All-blessed Spirit of
 the ever living and ever-lo-
 ving God hath given his te-
 stimony and set his Seal to
 the soule, which before farr
 quavering and tremblinge
 the doore of hope, that

doth own, accept and pardon it: when he com-
 and kisseth it with the kisses of his mouth, an-
 poures out the favour of his sweet oyntments u-
 on it, Oh ! what a * calme is there in the soule !
 Oh what Halcyon days doth it then live in ! It
 enjoys a Jubilee in every moment : Oh the
 holy

EPHESIANS 3:14

The Triumph of Assurance.

Floreat & amoris

Cant. 2. 13, 14

holy claspings and celestial interweavings of love ! Oh the breathings and mutual streamings forth of love, that are between God and this soul ! Oh the ineffable mystery which lieth in their reciprocal enjoyment ! you, (nay thyself) can scarcely tell, who enjoys, and who is enjoyed ; who fills, and who is filled ; who possessest, and who is possessed, there is such a spiritual mixture in their union, without confusion or composition. Time stealeth away in these enjoyments, and is not perceived, the soul is so busily employed, in taking in, and going out to God. Hours are not accounted for minutes, nor days for hours ; it rather seems an Eternity than Time. Oh how doth the soul dance and leap for joy within it self, at the harmonious melody, and well-tun'd Musick, which is plaid within it by the finger of God ! Oh the heavenly laughter which ariseth in it, from the gentle touches of the Spirit upon the tender conscience ! Oh how is it ravish'd with the shining forth of the rays of light, and the flowerings forth of love ! the soul forgets its self to mind its God, or rather minds it self in minding God. Am I in heaven, or is heaven in me ? is Time gone up, or Eternity come down ? Oh what a concouuring of happiness do I find within me ! me thinks I see the first fruits of Canaan, brought into my hungry pale, upon the staffe of consolation, by the two supporters of the Saints, Christ and the Spirit. Me thinks I hear my Beloved calling, Arise my dove, my faire one, and come away ; come forth from among the clefts. (a) Let me see thy face, for sweet is thy voice, and thy countenance comely. Arise my love, and come away. Oh how

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do the love-speaking words of Christ affect the heart, and even transport the soul into admiration ! all the *pangs* of the new-birth, all the *throws* of its travel : all its *after-births* of sorrow are now forgotten, and swallowed up in ravishment, in raptures, *for joy that this man-child of assurance begotten by the Spirit of God,* is at last *borne* into the soul ; the soul is now surrounded with the glittering rays of the Sun-beams of love ; it even weeps for joy ; it is even sick of love, while healed by it. Now it begins to feast it self on loves, and to cheer it self with the *bridegrooms* voice.

My beloved hath pronounced me faire, and ^{Cant. 4.7} there is no spot in me : now the day of mine espousals is come ; wherein all the hidden treasures, all the precious jewels, all the vast possessions, all the sparkling beauty, all the glorious holiness, all the divine wisdom, all the all sufficient power, yea all the *all* of Christ is made over to me. What shall I fear now, who am more then a *Conquerour*? what shall I want, who have *all things richly to enjoy?* ^{1 Tim. 6.19.} who shall lay any thing ^{Romans 8. 37.} to my charge, being freed from all my sinne ? ^{Rom. 8. 33.} what shall hurt me, what shall daunt me, who have love to centinell, and power to guard me ? I am one with love, and nothing shall dissolve this Knot of love ; nothing shall separate between my Beloved and me : *for he is mine, and I am his for ever.* ^{Romans 8. 35.}

Now I shall in short lay down how such a Saint to whom the Lord by his Spirit hath given testimony of his union with Jesus Christ, is born above the Law, above sinne, above wants and troubles, above the world, yea above what he hath from God here in grace and by grace.

I.

His Triumph over the Law.

CAL 5. 23

רְמֵמָחָקִים

Declarans 16.
με.

The Law is so farre from being a Boanerges to such a Saint, that it speaks him fair, and calls him *blessed*; the Law comes not to him (as of old from Sinai) with terrible thundrings; but it passeth by as a *still voice*: being silenc'd by Jesus Christ, who hath stopt its mouth and seal'd it up from cursing. *Do this and live*, is no Law to him; and *cursed be every one that abideth not in all things of the Law to do them*, infers no curse upon him; such statutes are all repeal'd as to him; and the date of all such patents is expir'd. The Law cannot without injustice serve an *arrest* on him as an unrighteous person; though he be not as yet without sinne. For the large *bills of indictment* which the Law had to charge upon him, are all *cancell'd*; and what ever it *plead* against him, it can never *cast* him. He hath an everlasting *Councellour*, a righteous *Advocate* at Gods right hand: yea and Gods *discharge* within his own breast for his *Acquittance*. Free-grace doth clasp him within her armes as her hearts delight; mercy embraceth and embosometh him as her dearest darling; and for grace and mercies sake, the very Judge & justice it self is become his friend. So that though he be found a *breaker of the Law*; yet a pardon makes up that *breach*: and that the Law may not suffer wrong, nor have any complaint to make, the *debt is paid* by his surety for him; which gives God as much content, and makes as much to the Saint's *discharge*, as if he

he himself had paid the debt ; yea, Jesus Christ hath made God more reparation, than ever the Saint by breaking the Law did do him wrong : had God is more contented, and better pleas'd with the satisfaction of Christ, then he was either discontented or displeased for the breach of the Law. So that the Law may with as much equity curse Christ himself, as curse the Saint. For as Christ was in the world, well-pleasing and acceptable, yea altogether lovely in his Fathers eye : so is the Saint in Christ and for Christ. And of this righteousness hath Christ himself convinced the world, in that he is to sit for ever at his Fathers right hand in glory : to which honour and dignity he had never been (as now he is in the behalf of Saints) advanced, if he had not fulfilled his Fathers will, and paid all dues and demands to the utmost farthing. And on this account, though a Saint cannot keep the Law, his righteousness is not (though his obedience be) the less compleat : for he is compleat in Christ who hath outlaw'd the Law, and turned the curse into a blessing ; and though a Saint cannot be justified by the Law, yet the Law it self cannot but clear him, and give him the white stone of absolution.

II.

His triumph over sinne

THE strength of sinne which is the Law, being taken away, sin it self is the less dreadfull. The Saint is already freed from sinne, ~~and~~ ^{and} though he be not as yet free from sinning. He ~~sins~~ can

The Triumph of Assurance.

can therefore rejoice in his spirit, though sinne [an ill neighbour] dwell in the flesh ; for he hath more good in Christ for him, then there is evill in sinne against him ; and God is more please'd with him for Christ's sake, then he was displeas'd with him for sin's sake. 'Tis true, he would not sinne against his God who loves him, and yet he doubts not but God loves him though he sinne against him. He knows that God would never have left sinne in him, if he could not have lov'd him notwithstanding that. Though he be [oh that he were not!] faithlesse; and act [oh that he did not!] unbecoming a Sonne ; yet his God is faithful, and will never act unbecoming a Father. Moreover he sees that God orders this very corruption to his own glory, and many times ueth his sinning to kill his sinne. It makes much to his sorrow, that his heart is false ; but it makes more to his joy, that his God is true : it sads him much that he is so sinful ; but it much more glads him that Christ is holy : for this holiness being made his, it is as much for his acceptance and salvation, as if he himself were without sinne. He shall ere long be rid of, set free from, and triumph over this body of death, which makes much to his joy ; and in the interim he is not joylesse ; for his interest in God doth abide assured, as if there were no sinne within him. Sin may interrupt his communion, it shall never break off his union with God. Were his sinnes ten thousand times ten thousand more then they are, he could laugh them all to scorne, even then when he mourns over them ; in regard of any prejudice or impediment they can be to his everlasting safety. Gods heart is so set upon him,

Ili 63. 16

Ecc. 1. 30

*2 Cor. 4. 18
1 Cor. 15. 54, 57*

him; Gods affections are so glued to him;
Gods bowels do so *yerne* towards him; that Hosea 11.8. however God finde him, he will never forsake Hosea 3.1 him; having taken him for *better* for *worse*.
Nay, I adde, that God may as well forsake his Malachi 3.6
own being and cease to be God, as forsake a Isai. 49.14,15. Saint notwithstanding sinnes abiding in him. Jer.14.7,8
So that the Saint takes more encouragement from God then discouragement from sinne; for though the *Ocean* of his sinne be deep; yet the deep *sea* of Gods mercies is bottomleſſe.

Though his sinne reach unto the clouds; the mercies of his God are above the heavens: though his sinne over flows him; yet the grace Romans 5.22 of his God over flows his sin. In fine, Christ's Tim. 1.14 righteousness hath so cover'd his sinne, that υαρετασονει God can see none in him, which is not satisfied Heb. 10.12,17,18 for, and pardoned.

His triumph over wants and troubles.

AS for his wants and troubles, he is not troubled at them; but bids all welcome with this, *the will of the Lord be done.*

He hath more comfort in his *Benonies*, though they be sonnes of sorrow; then others have in their *Benjamins*; though they be sonnes of the right hand. Though it be some-time *low-water* with him, and his comforts ebbe; yet the *high springs* of his joy and consolation are not lost, but swallowed up in the *Ocean* of love, where they are reserved for him to *reap* in *pointed times*. Though he be not always the

The Triumph of Assurance.

Psalm 9:21.

2 Sam. 15:16

Psalm 39:9

Job 1:27

Subject of comfort, yet his comfort is alwayes
sure in the *Objett* of faith; and 'tis hid for
him even then when 'tis hid from him. He
knows what *gloomy* dayes and *dark* nighes
mean as well as the *brightest* shinings and the
fairest mornings; and is not discontented
thereat. He would not be delighted in unlesse
God will; 'tis the will of God he looks after,
and how it comes he cares not; whether clo-
thed or naked, it is *welcome*. To have any
thing or nothing; to abound or to want; to
rejoyce or be sorrowful; to be full or empty;
to fast or to feast; to live or die, is all one to
him who accounts nothing his joy but this, to
be in all things as God would have him. He
is one that would not be at his own *oboyee*, but
quiets himself in Gods *determination*. If God
send him comforts, he accounts not them, but
God his comfort; and if God take them away
he is not displeased, for he is not comfortlesse in
their absence. He is not so *coy-natur'd*, but be-
ing over-power'd by the spirit, he can take any
thing well at Gods hand; and be as well pleased
with God when he takes from him, as when he
givcsto him. He knows he is alwayes going to
heaven; and whether his way be *paradise* or
wildernes; strew'd with *Roses* or beset with
Thornes it's all one to him: Gods will is wel-
come to him as drink to a thirsty man, whether
it be brought in gold or glasse. He loves nothing
for its own sake, but any thing as Gods allow-
ance. If God will take him to heaven, he will
go; If God will have him stay, he will stay; If
God move, he moves; If God stand still, he
pitchabk tent, and stirs not. He often wans
livelyhous, and yet lives; for though often
may

may have the things, they want the comfort; and though he want the things, yet he hath the comfort. And therefore he can part with his dearest enjoyments, and trample upon his choicest comforts, when God calls for them; as being more willing that God should be glorified in their absence, than himself comforted in their presence. It his comfort cannot be wrapt up in the glory of God, he cares not for comforts. He would be nothing but what God would have him, and that he would willingly be, though twere to lie forgotten and forsaken of all his friends and comforts all his dayes. He accounts it better to be preserved in *brine*, then to rot in *hon y*. He knowes that whatever his fare be, Jesus Christ will be *Fellow-Commeonr*, and he doth not much care if he have no other company. He knows God loves him, and what- ever God do to him, or where-ever he send him, he will never hurt him. He sees abundance in wants; he sees *injoyments* in disappointments; health in sicknesse; life in death; and therefore is not *solicitous* which be his case; but with an *holy carefnesse* trusts himself with Gods disposing. When he is at the highest; God is his triumph; and so God is when he is at the lowest: He never is *happy* but in his God, he never wants *happinesse* (what ever befall him) if he have his God.

I V.

His Triumph over the world.

THe glory of the world, which leads captive so many hearts, takes no hold of his: for

Gal. 5.14.

The Triumph of Assurance.

^{*In}tus existens prohibet alienum.

where would it enter? all his sensles are lockt up in his soul, and that's * full of Christ, who keeps out all things else from coming in. His eyes are like the *Sun-flowers* which do open to every *blaze*; but only to the *light* and *heat* of the *Sunne of righteousnesse*. His eares are stopt from hearing (with delight) any sound but the *speakings* of God, and the secret *whispers* of the spirit. His *palate* can relish nothing like the heavenly *Manna*, the *feast of fat things* which is in Christ Jesus. There is no *smell* like the *smell of Christs garments*. And whatever he feels, 'tis but as *Esau's hand*, *rough and hairy*; beside the smooth and silken, the white and fine-wrought *linnen* of the Saints. As for other things, whatever the world holds out to inveigle him withall, he can *passe* it by with an holy *scorne*. He is not at leisure to *trifle* away his time in playing with *pebbles*, having *Jewels* and *Pearls* to look after. He hath *seenie the glory of the Lord*, and all other shinings are but *shadows* in his eyes. That which others *court* with dazled eyes, he doth not account as worth a *glance* of his. The *Sunne* which shines and givcs light to him, doth [*contrary to the natural Sun*] darken earth, and make heaven only to be glorious. He knows that God allowes the doggs *under his table* such bones to pick as the world is; as for his part, he hath dainties to live upon, for Jesus Christ is his *daily bread*. 'Tis not silver and gold which he calls riches; 'tis not advancement which he calls honour; 'tis not learning which he calls wisdome; he can be (yea he is) rich, honourable and wise without them, and all in Christ. He looks on these things to be (as some say of the *rainbow*)

Heb. 11. 24

Phil. 3. 8

ap^r ④ c^m & m^r -
④

Cor. 3. 20, 30.

bew) a reflection of colours, not reall, as they appear. All the beauty of the world 'tis but skin-deep, a Sun-blast defaceeth it ; yea, all the glory of the world is in a continuall fluxe, and (like time it self) hath no other being but a passing away. All that the world hath is but nothing varnisht over ; a *Tobu* and *Bobu* in a comely garbe; a meer *Chaos* in an orderly dresse : 'tis but as a picture drawn in Sand or Ice, whose very ground hath little foundation. 'Tis a meer vanity, which if it be any thing, is a something worse then nothing. Pompe is but phansie ; Gold is but dust ; Fame is but breath, and praise a blast ; the worlds sweet is bitter ; its love loveleffe ; its splendor darknesse ; its fulnesse emptinesse ; its all nothing. If any thing more, 'tis [Chimæra-like] made up of thoughts. And a Saint can as well feel on the East-wind, as any of these things ; which will all prove like the *dreamers* feast, that fills the phansie, and leaves the stomach empty. Farewell world.

V.

His Triumph over present injoyments.

THE worst of Enemies that he hath to encounter with, is a self-flattering heart ; which would have him rest in what he hath received : but the spirit of God is stronger then selfe, and out-workes yea works-out such base and carnall imaginations. So that he cannot build his Tabernacle here, because his mansions are in heaven. 'Tis not his light, but the God of light ; 'tis not his comfort, but the God of comfort ; 'tis not his graces, but the

God

* Superficiall;
1 Cor. 7. 34

James 1. 10, 12

Act 25. 22
φαντασία.

תְּהִלָּה
γλυκοῦ-περιεστῆς?

Ens rationis.

1 Cor. 29. 8

Ex. 12. 2
Jer. 9. 25, 28
1 Cor. 1. 31

God of grace ; 'tis not any thing beside God himselfe, wherein he can quiet and repose his soule. All his graces are but *wedding attire*; all his joy and consolation but *wedding cheare*; he cannot be fully satisfied, till he come to *injoy the marriage-bed*, the very *bosome* of God. Alas ! his fullest *barnes* of grace, which are the fruitfull *harvest* of the *seed* of God, are but *gleanings* to what he expects. His joyfull *springs* of delight which he here *injoyes*, are but leafe-casting *Ausumines*, nay but nipping *winters*, in comparison of that everlasting *summer*, which he lookes to *injoy* in an eternity of the *funny shinings* of Gods face upon him. His *Sabbath-dayes*, wherein his soule keeps *holy-day* with God, are but *minutes* in regard of that never ending *Jubilee* which he expecteth. He bath *rivers of joy* here, but he esteemeth them as a few drops in regard of that bottomlesse Sea of God-injoyment, wherein he longs to bathe his soule. His light is cleare and shining here; but the noon-tide-Sun in its brightest lustre is but a darke vault to God and the *Lambe*, (m) who is the light of that City to which he is hasting. Alas ! he hath but a *sip* of the over-flowing *Flagons*, but a taste of the full *tables* of good cheare, which God hath provided, and Christ is preparing to set before him as an everlasting feast. He cannot but be pressing on * *to know that love which passeth knowledge*, and cannot be satisfied till he come to apprehend God, as he is apprehended of God. He cannot rest any where but in heaven, *where his faith shall be seeing and his hope possession*. Nay 'tis not heaven, were it any thing beside God-injoyment, that

Revel. 31. 23.

τινὸς ἀπεγκέλαθε -
ἀπεγκέλαθε -
τινὸς τοῦ πατρὸς -
τινὸς αἴστητος.

Phil. 3. 8, 13.

could terminate the boundlesse appetite of his longing soule : For 'tis not God for heaven , but heaven for God ; (n) yea that heaven Psalms 46. 4. & 17. 13. which is God *who is the heaven of heaven* that he lookes after.

'Tis God, onely God ; (o) in all, without Col 3. 11 all, and beyond all, that is his *all*. Here he is at rest, now he is swallowed up in satisfaction, and nothing can *intermeddle with his joy* ; he rejoyceth in the Lord, (p) by whom he is in Romans 8. 37 all these things a *conquerour* : but as for the honour of the *triumph*, he meanes to give that to God, *who gave him the victory*. & Col. 15. 37

Soli Deo gloria.

F I N I S.
